1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

177 It has been noted that one of the evidences of the tribal groups becoming Hinduized was the abandonment of forest life and migratory
178 methods of cultivation and the settling down in villages. This the Kols seem to have done in a large part of Central India. Today they generally live in small hamlets of their own, and oftener than not these are attached to larger villages. They appear to have totally abandoned *Bewar* cultivation, the method of burning off some of the jungle, planting seeds in the scratched ashes, and moving on to some newly burnt place the following year. The Government has either stopped this altogether, or limited the area in which this can be done.
●[166] Most of the primitive tribes used to practise this. Even now though they live in villages there is still considerable seasonal migration. The villages near Jubbulpore are almost deserted in late March and April when the wheat is being harvested throughout the Nerbudda Valley. On our way to Rewa State at the end of April we passed hundreds of Kols along the Old Deccan road returning northwards to their homes in Rewa. They had their wives and new-born children with them, and were carrying their meagre possessions slung on the ends of bamboo poles across the shoulders. See plate XXIX.

The Kols do not admit that they are abandoning their tribal gods, or that they are accepting higher Hindu deities. As we have seen, they know very little of these higher deities other than their name, but
[771] feel that they have always known them. The actual worship of the Kol centres around the more primitive type of animistic ideology, modified, no doubt, by years of contact with other groups.

177 There is a real question whether the word "Hinduization" is really an accurate one to describe the process. The movement is not a one-way process. Mundas *are* becoming "Hinduized", but Hinduism itself owes much to more primitive religions for it has constantly borrowed from them and unconsciously absorbed many of their concepts
[771] and practices. The religious life of the Kol is much akin to the villager who calls himself a Hindu. Yet both are very unlike the "Aryan religion". For example, is the burning of the dead a Munda or a Hindu phenomenon? Generally it is thought of as a Hindu way of disposing of the dead, and it is overlooked that some Hindu sects bury their dead. But the earliest accounts of the Mundas show that they, too, did both[1].

CONCLUDING REMARKS. The Kols of today have been strongly influenced by Hinduism, but seemingly have not come much into contact with other faiths. It has been noted that they are found

1 Dalton, E. T., *Descriptive Ethnology of Bengal.*